

30
Beati Pacifici.

THE
BLESSEDNES
of Peace-makers:

And the
ADVANCEMENT
of Gods Children.

JN
Two Sermons preached before the
King, by JOHN DENISON Doctor
of Divinity, and one of his Ma-
iesties Chapleynes.



LONDON:

Printed by T. S. for Iohn Budge, and are to
be sold at the signe of the Greene-Dragon
in Pauls Church-yard. 1620.

4474. aa. 14.

35
Beati Pacifici.

THE
BLESSEDNES
of Peace-makers:

And the
ADVANCEMENT
of Gods Children.

IN
Two Sermons preached before the
King, by JOHN DENISON Doctor
of Divinity, and one of his Ma-
iesties Chapleynes.



LONDON:
Printed by T. S. for Iohn Badge, and are to
be sold at the signe of the Greene-Dragon
in Paules Church-yard. 1620.



TO
THE RIGHT
Honorable, THOMAS
Earle of *Kelly*, Viscount *Fenton*,
One of the GENTLEMEN of his
Majesties Royall Bed-chamber,
Knight of the most noble order
of the GARTER, and
of his Majesties most Honora-
ble Prime Counsell.

Right Honorable



HE publishing of
these Sermons hath,
by some who are iu-
dicious, been thought
necessary for the pre-
sent times: They may happily stirre
men vp to a serious consideration,
and correspondent thankfulnessse
for these blessed daies of Peace and

THE EPISTLE

Grace which wee enjoy, vnder the gouernment of the most Wise, Learned, and Religious King, that euer this Nation had.

Peace:

1 Thes. 4. 11.

And peraduenture, the view of this excellent Ornament, may moue some, who are now contentious, to become studious, according to the Apostles precept, of Peace and Qui-
etnesse.

Hall.

Being resolved for the publishing of them, I wanted no motiues for dedication. As my selfe haue duely obserued, and others ingeniously acknowledged your Lordship, in your generall carriage, *A worthy patterne of all true honour*: So haue I much reioyced to obserue your Lordships religious disposition (the life and lustre of true Noblenesse) and your constant sanctifying of the Sabbath, both at the prayers of the Church, and preaching of the word, without neglect or diuorce of those sacred ordinances.

And who doth not honour you
as

DEDICATORIE.

as a worthy instrument of our happiness, in the happy rescue of the deere life of our gracious Soueraign? For had the bloody designes of the insolent *Gowries* taken effect, the light of our *Israel* had beene put out; and wee (for ought that any mortall eye can see) left altogether hopelesse of those great blessings we now enioy. But in more particular, the respect your honor hath had to my Ministry, euer since I was knowne vnto you, and your gracing of me both in Court and Country, doe worthily challenge some testification of thankfulness, without which I might iustly incurre *Claudius Casars* censure vpon ingratitude. And as your Lordships fauours haue beene publike, so the Philosopher hath taught mee not to tender my thanks *in angulo, & ad aurem*.

Therefore (insteade of better meanes) these two Sermons, like the widowes two Mites, doe humbly present themselues to your Lord-

2. Sam. 21. 17.

Ingratos reuocauit in seruitutem. Sueton.

Seneca de Benefic. lib. 1. c. 23.

THE EPISTLE, &c.

ships hands, crauing your acceptance, and the continuance of your fauour to him, who heartily prayeth for your prosperous estate, and hath vnfaynedly deuoted himselfe

Your Honours in all

humble obseruance,

IO. DENISON.



To the Reader.

CHRISTIAN READER,



Am occasioned, in saluting thee, to Apologize for my selfe. I haue beene taxed, by some, for too much tartnesse in these Sermons, against those who dissent from our Church in her Ceremonies and gouernment, and for ranking them with Peace-breakers. But heare my iust defence: I professe freely, if a man be of an humble spirit, peaceable behaiour, and, as his Maiesty writes, Learned and Graue, though he doe not altogether like the Ceremonies of our Church, he is not the man whom eyther my tongue or pen shall strike.

And be he Minister or private Christian, by how much the more strict

Preface to his
Basil: Magou

To the Reader.

and carefull any one is in the waies of God (so it be in sincerity, without contention and ostentation) the more I doe esteeme him worthy of respect.

But when I obserue some others, eyther by their Bookes, Sermons or Conferences, to be proud, factious, and contentious; blame me not for taxing them as enemies to our Peace; or if thou doe, I little regard it. Pride, Faction, and contention, I could neuer like in any. Saint Austin saith in the like case: The Church hath that shee may suffer without, and sigh for within, yet she accounts as enemies both those that are without, and those that are within; those that are without are more easily auoided, those that are within are more hardly indured.

Gideons Altar and Ensignes did carry this Motto, Iehouah shalom; The Lord send Peace: And our Soueraignes dicton is, Beati Pacifici, which consorting with his gracious actions, should call vs all, like good Soldiers, to the standard of Peace. These

two

*Est ergo ecclesia
quod serat foris
gemat intus. Ini-
micos tamen de-
putat suos foris
& intus: foris
facilius eustabi-
les, intus diffi-
cilius tolerabiles.
Aug. pref. ad
Psal. 142.*

*Iudg. 6. 24.
New transl.
margent.*

*Blessed are the
Peace makers.*

To the Reader.

two famous Cities of Greece which often iarred one with another, when they were assalted by the common enemy, united their forces for the common defence: Would to God the children of light would learne to be as wise as the children of this world in their generation.

Thebes and Athens,

Luk. 16. 8.

*His Maiesly hath gone before vs in his excellent encounters: Were it not fitter to follow him against the common enemies in a iust and waighty quarrell, then by taking up the pen, to disturbe the peace of the Church, about matter of Ceremonies? Let me intreate those who are contentious, as they tender the peace of their Soules, to ponder diligently the Apostles precept to the Colossians: Let the peace of God rule in your hearts, to the which you are called in one body. And to consider seriously his prayer for the Thessalonians, uttered with much vehemency, and diuers waighty and moving circumstances. Now the Lord of peace himselfe giue you. peace
alwaies,*

Colos. 3. 15.

1. Thes. 3. 16.

To the Reader.

*Pax transitoria
est quoddam re-
figium pacis
aeternae.*

Greg: Pastor.

Par. 3. admon.

alwaies by all meanes. *And I heartily wish, that his precept may so preuaile with them, and his prayer for them, that they may become the Sonnes of Peace; and that this Peace temporall, may be to them a pledge, and steppes to Peace eternall.*



MAT. 5. 9.

Blessed are the PEACE-Makers.



WE reade in the tenth of *Luke*, that when our SAVIOUR sent forth his Disciples to any house, hee enioyned them, thus to salute it: *Peace be to this house.*

That salutation, blessed be God, hath prospered well in the hands of his seruants, and, like *Maries* pretious oyntment, hath filled this house with a sweete perfume of Peace. In regard whereof, instead of the Disciples salutation, I haue taken
our

Luk. 10. 5.

Ioh. 12. 3.

The blessednesse of Peace-makers.

our Saviours benediction, (for my purpose was, that my first Oblation in this house should be a Peace-offering.) *Beati Pacifici: Blessed are the Peace-makers, for they shall be called the children of God.*

Which words
containe 2. e-
special points,

1. A benediction,
*Blessed are the Peace-
makers.*

2. A reason or ma-
nifestation of the be-
nediction :

*For they shall be called
the children of God.*

The Benediction, which at this time
shall be the bounds of my speech,
yeelds two words, and the } *Beati &*
same two parts: } *Pacifici.*

For in them I } *A Person, and*
obserue, } *his condition.*

The person a *Peace-maker*, his
condition, *He is blessed.*

And indeede these are inseperable
companions, *Peace-makers* and *Bles-
sednes*: They goe hand in hand, & are
like *Hippocrates* twins, which liued &
died

died together. There was neuer any blessed (had he opportunity) but he was a Peace-maker. Neuer was there Peace-maker, but hee was blessed. Here *Beati* is first in place, but *Pacifici* is first in order: For a man must be *Pacificus*, before he can be *Beatus*; hee must be a Peace-maker, that hee may be Blessed, and therefore wee will beginne with him first.

Now this word *Pacificus* is a compound, and involves two words, a subiect and an adiunct, a man and his ornament, Peace, and a maker of Peace. I call Peace an ornament according to the phrase in Schooles, and fitly in my conceit, for without it a man is but a *Skeleton*, or like the brasen Serpent when it was without vertue, *Nehushton*, a peece of brasse: We will first consider the ornament that makes the man, Peace; and then the man who is graced with this ornament, the maker of Peace.

Saint *Paul*, 1. *Thess.* 5. exhorts thus concerning the ministers of Christ:

Haue

*Substantia sunt
receptacula ac-
cidentium: Acci-
dentia sunt or-
namenta sub-
stantiarum.*

2. King. 18. 49

The blessednesse of Pease-makers.

✓
*Medici anima-
 rum. Chryf.*

Heb 13.17.

1. Tim. 3.

Haue them in singuler reuerence for their workes sake. Hee that regards that exhortation, will looke into the worke, and when he finds that they are conuersant about the most noble subiect, as being the Phisitions, and watch-men for the Soules of men: It will cause him to subscribe to the Apostles encomium, who calls that office, καλον ἔργον, *A worthy worke*, and consequently to yeelde to his exhortation, *Haue them in singuler reuerence.* So he that considers this excellent worke and ornament Peace, will take notice of the worth of the Peace-maker, and consequently pronounce him blessed. Thus the totall of this our present discourse, yeelds vs these particulars. First a worke, which is *Pax*, Peace: Secondly, the workemen, *Pacifici*, the Peace-makers; and that wil bring in the third, which is a reward, *Beati*, Blessed. And of these points in order.

The

The first part: Of P E A C E.

Speciosum nomen pacis est, saith Hi-
slary: The name of Peace is speci-
ous, yea it is pretious. For God, the
fountaine of all goodnesse, is in sun-
dry places of Scripture stiled. *The*
God of Peace. Christ, the author of
our hopes and happinesse, in the
ninth of *Isaiah*, is called the *Prince*
of Peace. The Gospell, which is the
glad-tidings of good things, and the
power of God to saluation, in the
sixt to the *Ephesians*, is intituled, *The*
Gospell of Peace. Peace, it makes the
sweetest Hymne that the Angels
could sing at our Saviours birth,
Gloria in altissimis, Glory be to God
in the highest heauens, Peace vpon
earth, The richest legacy our Savi-
our could bequeath to his Church,
at the time of his death, *Pacem relin-*
quo vobis, My peace I leaue with
you, my peace I giue you. Yea so
ample and excellent is this orna-
ment, that the *Hebrewes* vnder the
it

Rom. 15.33.
1. Cor. 14.33.
& passim.

Isaiah 9.6.

Rom 10.15.
Rom. 1. 16.

Ephes. 6.15.

Luke 1. 14.

Ioh. 14.27.

Some diuide it
into two parts,
some into
three.

name of Peace, doe comprehend all prosperity and felicity whatsoeuer; and not vnfitly, if wee consider it in the seuerall branches.

I will not stand to shew how some dicotomise, some tricotomise this Peace. I like the distinction of a foure-fold Peace, because by it I shall the better vnfold this ornament. And that is, *Pax superna, interna, externa, aterna*: The Peace of Reconciliation, of Consolation, of Association, of eternall Saluation, & these foure are like foure links of a Chain, all inseperably knit together.

The Peace of Reconciliation, is the Peace between God and man. This is the foundation of all true comforts, and the head of the fountaine, whence all the other kindes of Peace doe spring. When *Adam* did eate the forbidden fruite hee lost his fauour and Peace with God, and his flying from the face of God was an euident argument of the breach of that Peace.

Et Deum & pacem perdidit.
August.

This

This was a miserable condition; for better it were to be at variance with all the world, then to be at oddes with God. *Horrendum est*: It is a fearefull thing, saith the Apostle, to fall into the hands of the liuing God. And no meruaile, for hee is a consuming fire; yea, he is able to cast both soule and body into hell for euer.

Heb. 10. 31.

Deut. 4. 24.

Mat. 10. 28.

By how much therefore this warre and variance is wofull, by so much more is the reconciliation comfortable. Therefore the Lord doth not onely ingeminate the ioy of this newes, *Esay. 40. 1.* saying, *Comfort you, comfort you my people.* But bids his seruants bring forth this Cordiall, and speake to the heart of *Hierusalem*, and cry vnto her, that her warfare is ended. As it was ioyfull newes to *Pharaohs* butler, that the King his masters fauour should be recouered, and himselfe restored to his office: So must it needes be a singular comfort to all the chil-

Ver. 2.

Gen. 40. 13.

dren of God, that he is reconciled to them, and they restored to that happy estate which they lost in *Adam*: So that I may say of this kinde of Peace; *Speciosum nomen Pacis est*. The name of Peace is specious, 'tis precious.

Now this Peace of reconciliation, brings in the next linke, the peace of Conscience, which I call the peace of Consolation: For when this happy newes is brought home to the heart, that Gods iustice is satisfied, and his wrath pacified; then haue we Peace and ioy in the holy-Ghost.

There is no misery comparable to the sting of Conscience; *A wounded spirit who can beare?* When one shall be restlesse, like the raging Sea, tossed with the billowes of despaire, as *Esa* speaks of an vnreconciled sinner: When hee shall haue the Furies with their whippes and torches vexing him, as *Suetonius* writes of *Nero*: when he shall feele a burden

Rom. 14. 17.

I. Pro. 18. 14.

Esa. 57. 10.

Sueton. in vit.
Nero cap. 34.

den vpon his Soule euen heauier then *Aetna*, as the holy Historian speakes of *Cayne* : If then Christ Iesus shall bring this distressed soule into his wine-celler of comfort, and spread ouer it the banner of his compassion, as it is *Cant. 2. 4.* Then, as the babe sprang in the wombe of *Elizabeth* at the salutation of the blessed Virgin : So shall the humbled heart, vpon the apprehension of this comfort, euen leape for ioy. Yea, so comfortable is this peace of Conscience, that Saint *Austin* calles it the soules Paradice : And *Salomon*, speaking of it, saith, *A good Conscience is a continuall feast.* So that I may likewise conclude concerning it, *Speciosum nomen Pacis est.* The name of this Peace is specious and precious.

The third kinde of Peace, which I call the peace of Association, is that ciuill peace which is betweene man and man. And this also is a consequent of the former. For as Saint

Gen. 4. 13.

Luke 1. 41.

Aug. de Genes.
ad Lit. 2. 8.

Pro. 15. 15.

1. Ioh. 4. 10.

1. Chro. 22. 9.

2. Reg. 22. 10.

Rom. 12. 18.

Phil. 2. 1.

John saith, he that loues God, will also loue his brother ; So he that is at Peace with God, and with his owne Soule, will surely be at Peace with men. This Peace is excellent; and therefore almighty God, when he will giue a great testimony of his louing fauour to *Dauid*, tels him that his sonne shall be a man of Peace. And when hee will manifest his respect to the melting heart of *Iosiah*, he promiset him that hee shall goe to his graue in Peace.

The passages of Scripture vringing this, are abundant and vehement. As that in the twelfth to the *Romanes*. *If it be possible, and as much as in you is, haue Peace with all men.* If it seeme ἀδύνατον, impossible, in regard of others, yet τὸ ἐξ ὑμῶν, doe you your best indeauour to haue Peace. And what a vehement adiuration is that in the second to the *Philippians*? *If there be any consolation in Christ, any comfort in Charity, any fellowship of the spirit, any compassion*

The blessednesse of Peace-makers.

11

passion and mercy, embrace Peace and vnity.

But as wee haue done in the former, so let vs see the beauty of this blessing by her contraries, Warres and Contention. For, *Quantum sit pacis bonum ex ipsa seditione conspicitur*. What is warre and contention, but a deuouring fire, which consumes the house of *Millo*, *Shechem*, & the Cedars of *Libanus*? For by it, Nation is destroyed of Nation, and City of City, as one house is set on fire by another: Therefore albeit *Salomon* saith; *There is a time for warre, and a time for Peace*, yet are warres to be shunned as the bane of this blessing. As nature hath provided no euacuation of blood but in case of extremitie, so warres are not to be taken in hand but in case of necessity, according to that of Saint *Austin*, *Pacem habere debet voluntas, bellum necessitas*. Those therefore that will attempt needlesse warres, let them prosper like

Naxianz. de Pace,

Iudg. 9. 15.

2. Chro. 15. 6.

Eccles. 3. 8.

August. Epist. 205.

Peace should be voluntary, Warre necessary.

1. Reg. 22. 34.

2. Reg. 19. 35.

Plutarchus.

As it was at
the intended
invasion 1588

*Ahab at Ramoth Gilead, and Rab-
shekah against Hierusalem. Let it be
vnto them as it was to those Roman
hot-spurs Flaminius, Minutius, and
Varro; who smarted for their teme-
rity in this case. Those that come
in hostile manner, with their knives
ingrauen, To cut the throats of the En-
glish Hereticks, let them see a coyne
stamp (as a memoriall of their disa-
strous enterprize) with the forme
of a Nauy, and that inscription,
Veni, inquit, fuit: It came, it went away,
it came to iust nothing. Surely no
man knowes thorowly the benefit
of Peace, but hee that hath seene the
dolefull face of warre. He that had
heard the clattering of Armour, the
ratling of Trumpets, the thundring
of Canons, the cries of the wounded,
the groanes of the dying, and seene
the fying of Temples, the deflow-
ring of Virgins, the rapes of Ma-
trons, the murdering of infants, the
vastation of fields, and spoyling of
houses, could not but say with sor-
row*

The blessednesse of Peace-makers.

13

row, *En quò discordia cines perduxit miseros* ! Behold the dolefull issue of our discord ; and acknowledge, that the name of Peace is precious. Hee that hath read that lamentable Epistle of the ancient Brittaines, inscribed, *Aegitis ter consuli gemitus Britanorum*; to *Aegitis* thrice Consul, the sighes of the Brittaines. Hee that could behold how many noble families, how many famous cities, how many glorious Monarchies have beene brought to their periods by warres, by contention; would confesse ingenuously, that Peace is a great blessing. *O fortunati minium bona si sua norint-Angli*. But alas, wee sit vnder our vines, and vnder our fig-trees, yea, we enioy abundant blessings in Peace, yet are we not so happy as to see our happinesse ; yea we are growne, through our plenty of Peace, to dis-esteem it, as the Indians doe their fragrant woods in fires, who by much vse are weary of them, and as the *Israelites* did *Manna*,

Virgil, Eclog. 1.

*Apud Gildam.
page 14.*

Horace,

The holy Hieronim speaks
of this in a
great bl. King
1. Reg. 4. 25.

who by reason of their plenty did loath it.

Pfal. 133. 1.

Horace.

A man the
thm r k e most
plainely hits,
that to his pro-
fit pleasure fits.

Pfal. 34. 14.

Pfal. 147. 14.

Pfal. 122. 7.

Well, let contentious spirits be transported as they will ; the sonnes of Peace, shall say with the Psalmist, *Ecce quàm bonum & quàm iucundum*, Behold how good and pleasant a thing it is, brethren to dwel together at vnity. See, 'tis both *bonum*, and *iucundum*, it is good and pleasant: *Et omne tulit punctum, qui miscuit utile dulci*. Would a man see good daies ? He must lay the foundation thereof in Peace. Peace, it is the mother of plenty and prosperity, according to that in the 147. *Psalme ; He setteth Peace within thy borders, and satisfieth thee with the flowre of wheate : And that in the 122. Let Peace be within thy walls, and prosperity within thy Palaces.* Where Peace is planted in the borders, there is the flowre of wheat, and when it is entertained within the walles, prosperity takes vp her habitation within the Palaces. Health is not more beneficiall to
the

the naturall body, then Peace to the politicke. *Plutarch* said well, *Those Hives are in best case where the Bees make most noyse, but those common-wealths are in best state, where least noyse and tumult is.* Peace, it is the nurse of Piety; by it religion thrives, and the Church flourishes; As we reade in the ninth of the *Acts*: *Then had the Churches rest, and multiplied.* Yea it is not onely the mother of prosperity, and nurse of Piety, but euen the glory and crowne of Christianity; when the vnity of Spirit is so kept in the bonds of Peace, that Christians are (like those happy con-
 μία ψυχὴ μία καρδία, as it were
 one Soule in so many bodies. *Illic mandauit Deus benedictionem.* There the Lord promised his blessing, and life for euermore. *Non in commotione Dominus*: God was neyther in the blustering windes, the boystrous earth-quake, nor the furious fire; But when the still and soft voice comes,

Plutarch.
Reipub. gerenda
praecept.

Act. 9. 31.

Ephes. 43.

Acts. 4. 32.

Psal. 33. 3.

1. Reg. 19. 11.
12.

2. Cor. 13. 11.

comes, there the Lord is, according to that of the Apostle, *Brethren live in Peace, and the God of Peace shall be with you.* 2. Cor. 13. Therefore I may also say of this kinde of Peace, *Speciosum nomen Pacis est.* The name of this Peace is precious.

The fourth and last kinde of Peace, is Peace eternall, which also followeth the other; For hee that hath not Peace on earth, shall neither haue peace nor place in Heauen. As the first was *Pax regis*, so this is *Pax regni*; As that was *Pax gratia*, so this is *Pax gloria*, that was peace with Heauen, this peace in Heauen: That was peace of grate, this is peace of glory.

Cassiodorus in
Psal. 36.

Reuel. 7. 17.

This *Cassiodore* describes negatively, *Vbi nihil aduersum nihil contrarium*, which admits no aduersity, no crosse or calamity; for the seruants of God haue all teares wiped from their eyes. There is a meruailous difference betwixt our present and future condition. Wee are here
like

like sea-faring men, incountred with many contrary windes ; Neuer did any sayle so prosperously in the Ocean of this present world, but sometimes hee hath met with the stormes of discontent : But there is *sinus maris*, & *sinus matris* ; the port and ha- uen of constant happinesse. The excellency of this peace, the Scrip- tures set not forth positiuely, but in Alegoryes, and no meruaile : For neyther eye hath seene, nor eare hath heard, nor can it enter into the hearts of men, what the Saints and seruants of God thall enioy in hea- uen. Saint *Austin* knowes not whe- ther he should call it, *Pax in aterna vita*, or *aterna vita in Pace* : peace in eternall life, or eternall life in peace. And no meruaile, for if he had been furnished with the tongues of men and Angels, he could neuer haue ex- pressed the excellency of it: *Tam speciosum nomen pacis est* ; the name of this Peace is so specious, so precious.

The

1. Cor. 2. 9.

*August de Ciuit.
Dei. 19. 11.*

The second part : Of the Peace-maker.

I Might further obserue the excellency of Peace and Vnity, as being founded in the blessed Trinity, three persons and one God. But I come to speake of the Peace-maker, whose honour it is, that Peace is the worke of the blessed Trinity.

First, the Apostle saith, that God was in Christ, reconciling the world to himselfe. He speakes peace to the soutes of his seruants, causeth warres to cease, and planteth peace in their borders. Therefore is hee called the God of Peace; yea the name of his house is Peace, for his dwelling is at *Salem*, that is, peace, *Psal.* 76. 2.

Christ Iesus also is a blessed Peace-maker. *For we haue peace with God through our Lord Iesus Christ.* Yea hee is called our peace it selfe, because peace is *Pracipuum opus unigeniti*, the especiall worke of the Sonne of God.

He set at peace, by the blood of
his

2. Cor. 5. 19.

Psal. 85. 3.

Psal. 46. 10.

Leuit. 26. 6

Rom. 5. 1.

Eph. 2. 14.

Chrysostom.

ΕΙΡΗΝΟΠΟΙΗ-

ΣΑ 5. *Col.* 1. 20.

his crosse, all things in earth and heauen. In which words wee haue both the price and bounds of this peace; the price, it was *per sanguinem crucis*, it cost him his deereſt heart blood, and for the bounds, they are of a large extent, he reconciled all things in heauen and earth: He brake downe a double partition wall, and reconciled man vnto man, and both vnto God; and therefore is he ſtilled the prince of Peace.

The holy Ghost is a blessed Peace-maker: for Peace is one of thoſe excellent fruits of the Spirit mentioned *Gal 5.22*. Hee calmes a threefold warre in the ſoules of men, *that is*, of the perturbations againſt reaſon, the fleſh againſt the ſpirit, and the terror of Conſcience wreſtling with the wrath of God. And therefore is hee called *effectiue*, the Comforter. Now as the blessed Trinity, the Father, Sonne, and holy-Ghost, are Peace-makers, ſo are all the children of God, but diuerſly.

Some

Auguſtin.

Psal. 106. 23,

Gen. 8. 21.

Esa. 50. 4.

Genes. 8. 11.

Luk. 10. 34.

Rom. 10. 15.

Some employ themselves in making peace betweene God and man. So did *Moses* stand in the gappe, and by his humble supplications, stayed the Cannons of Gods wrathfull indignation from playing vpon the *Israelites*: So *Noah* by his sacrifice procured a covenant of Peace, at the hands of the Lord, and stopt the fountaines of the deepe, and the flood-gates of heauen, that the earth should no more be made a fish-pool by the inuention of waters.

Some are for the peace of Conscience, who hauing a tongue of the learned, doe minister a word to him that is wearie. These come like *Noahs* Doue with the Oliue-branch, like the pittifull *Samaritan*, with the oyle of gladnesse, and the balmes of mercy. *Quam speciosi* ! Oh how beautifull are the feete of them that bring glad tidings of Peace?

Some are employed in out-ward and ciuill peace. So was *Moses* when he

he indeauoured to take vp the quarrell betweene the two *Hebrewes*. So was *Abraham* when hee preuented the strife betweene himselfe and *Lot*, and stayed it betweene their seruants. And so are those worthy Monarches, who establish peace in their owne territories, and compound controuersies betweene neighbour Nations. Thus as there are diuers kinds of Peace, so are there of Peace-makers, and I may say of them all in our Sauiours words, *Blessed are the Peace-makers*. And so I come to the third part, which is the vniting of Peace-making and Blessednesse together.

Exod. 3. 13.

Gen. 13. 8.

The third part.

Here I might first say the Peace-makers are blessed, *Quoniam filij deo vocabuntur*, because they shall be called the children of God; but that were to gleane before the harvest.

I may deriue an argument from the

*Aristot. 1. poster.
cap. 2.*

Psal. 74. 5.

Psal. 19. 1.

the excellency of Peace. If peace be such a gracious ornament, such a singular blessing, I may well conclude thereupon, that the Peace-maker is blessed. For in this the Axiom holds, *Propter quod unum quodq; tale, illud magis tale est*: The temple being an excellent worke, they were renowned that builded it: So Peace being a singular blessing, they must needs be thrise blessed that make it. As God is glorified in the excellent frame & structure of the heauens, because his wisdom, power & goodnes shine therein most resplendently: So is the Peace-maker much honoured in this excellent worke of Peace, because such goodnesse and blessednesse are knit to the same inseparably.

1. Sam. 25. 32.

The peace-maker is blessed in the very act of peace; as he is esteemed a blessed man, that quencheth some violent fire: And therefore *David* blessed *Abigail* for staying his hand from the stroake of violence vpon *churliſh*

churlish *Nabal*, saying; *Blessed be thou, who hast kept mee this day from shedding of blood.*

The peace-makers are blessed in their fame, which is like a precious oyntment: *Erat in ore Gracis* (saith *Plutarch*) it came into a proverbe for the honour of *Nicias*, that *Pericles* kindled the warres, but *Nicias* quencht them. How did the Poets sing of the Spiders making their webs in harnesse in the dayes of *Numa Pompilius*? And how doe stories ring of the shutting vp of *Ianus* Temple dore, and keeping warre vnder locke and key, in the dayes of *Augustus Caesar*? And the holy Historian, which sets forth *Salomon* famous for his wealth, who made Silver as plentifull as stones in the street, and for his wisdom, in that he had a heart like the sands of the sea shore; yet makes him in nothing more glorious then this, that he was a King of peace, and so a linely type of Christ the Prince of peace. As

C

Tully

Eccles. 7. 1.

Plutar. in *Alci-*
biad.

2 Chro. 9. 27.

1 Reg. 4. 26.

*Aristot. 1. poster.
cap. 2.*

Psal. 74. 5.

Psal. 19. 1.

1. Sam. 25. 32.

the excellency of Peace. If peace be such a gracious ornament, such a singular blessing, I may well conclude thereupon, that the Peace-maker is blessed. For in this the Axiom holds, *Propter quod unum quodq; tale, illud magis tale est*: The temple being an excellent worke, they were renowned that builded it: So Peace being a singular blessing, they must needs be thrise blessed that make it. As God is glorified in the excellent frame & structure of the heauens, because his wisdom, power & goodnes shine therein most resplendently: So is the Peace-maker much honoured in this excellent worke of Peace, because such goodnesse and blessednesse are knit to the same inseparably.

The peace-maker is blessed in the very act of peace; as he is esteemed a blessed man, that quencheth some violent fire: And therefore *David* blessed *Abigail* for staying his hand from the stroake of violence vpon churlish

churlish *Nabal*, saying ; *Blessed be thou, who hast kept mee this day from shedding of bloud.*

The peace-makers are blessed in their fame, which is like a precious oyntment : *Erat in ore Gracis* (saith *Plutarch*) it came into a prouerbe for the honour of *Nicias*, that *Pericles* kindled the warres, but *Nicias* quencht them. How did the Poets sing of the Spiders making their webs in harnesse in the dayes of *Numa Pompilius* ? And how doe stories ring of the shutting vp of *Ianus* Temple dore, and keeping warre vnder locke and key, in the dayes of *Augustus Caesar* ? And the holy Historian, which sets forth *Salomon* famous for his wealth, who made Siluer as plentifull as stones in the street, and for his wisdom, in that he had a heart like the sands of the sea shore; yet makes him in nothing more glorious then this, that he was a King of peace, and so a lively type of Christ the Prince of peace. As

Eccles. 7. 1.

Plutar. in Alcibiad.

1 Chro. 9. 27.

1 Reg. 4. 26.

C.

Tully

Plutarch. de
vitiis. cap. ab hoste.

Tully said of *Caesar*, that in erecting *Pompey's* statue, hee had set vp his owne : so hee that hath beene the instrument of peace to others, procureth peace to his owne soule. I may say with the Psalmist, mark the end of this man, for it is peace, yea, it is peace that shall neuer end.

Thus haue I hitherto shewed that the Peace-makers are blessed. But the life of all that, depends principally vpon Application.

Application.

Psal. 120. 7.

BVt me thinkes I see *Iehu* marching furiously, and saying, What hast thou to doe with Peace? For as *David* saith, there are some who are enemies to Peace, and for such here is a corrasieue. First, wee see what wee may conclude of Peace-breakers; for in this also the Axiom is good, *contrariorum contraria est ratio* : if the Peace-maker be blessed, the Peace-breaker must needs be cursed;

curled ; if the one be *filius Dei*, the other must needes be *filius Diaboli*, as *Gregory* concludes against him.

Gregorie,

There are some, who like Salamanders, liue in the fire of contention ; that are neuer quiet within themselves, but when they are at variance with others. Some there are that are still sowing the seedes, and blowing vp the coales of contention. What are these, but the diuels bel- lowes, and his seedes-men ? And therefore may *S. Paul* very fitly call. them ἄποποι, absurd men. And hee hath iust cause to challenge the facti- ous *Corinthians* to be carnall, because of their contentions : For as the beasts that were sauage in the field, were quiet in the Arke : So would these men, were they come sincerely into the Arke of the Church ; lay by the humour of contention, and (as the Apostle exhorteth) study to be quiet. *Ve homini* (saith Saint Ber- nard) *per quem unculum pacis turba- tur*. Woe be to the man by whom the

2 Thel 3.2.

1 Cor. 3.3.

1 Thel. 4. 11.
Bern. in Cant.
ser. 29.

Rom. 16. 17.

the bond of peace is violated.

Saint *Paul* in the sixteenth to the *Romanes*, speaking of these Cankers & Catterpillers, exhorts vs to marke those that make contentions, and auoid them. Marke them as you would the Basiliske, auoide them as you would a Pest-house, where *Lord haue mercy vpon vs* is written vpon the doore. I will briefly doe the one, let vs all diligently endeauour the other.

*August. de temp.
serm. 169.*

The first and greatest Peace-breaker in the world is Sathan, a name expressing his nature; for he is an aduersarie to Peace. *Deus plantat, inimicus euellit*; where God plants peace, the Diuell pluckes it vp by the roote; and like that wicked seedes-man, sowes the tares of contention.

He first dissolued the happy peace betweene heauen & earth, betweene God and man.

Secondly, hee made a breach betweene man and man, so that when there

there were scarce three men in the world, he stirred vp one of them to murder another.

Thirdly, betweene man and the creatures: For whereas *Adam*, in his state of obedience, was Lord ouer all the beasts of the field, and the fowles of the heauen: In his case of rebellion, which was by Sathans instigation, all the creatures became rebellious vnto him.

Fourthly, he brake the peace betweene the creatures themselves: For they which were like the strings of a well tuned instrument, yeelding an excellent harmony; were brought into such a discord, as will neuer be reformed while the world standeth.

Fifthly, in a word, he made man at-warre within himselfe, whilest the vnruely passions and perturbations doe contend in his corrupted soule, like the opposite elements in the confused Chaos. This is a cruell peace-breaker, auoide him.

Purgatory.

Lukc 4.6.

Mat. 16. 19.

Mat. 26. 52.

*See Cerem San,
Roma, Eccles.
lib. 1. sec. 7.*

Next to the Diuell the prince of darkenesse, I may fitly ranke the Bishops of *Rome*, who challengeth a great soueraignty in the suburbs of hell; and concerning the kingdomes of the earth, take vp that claime in the fourth of *Luke*, (doubtlesse as the Diuels deputies;) *All these kingdomes are mine, and to whomsoever I will I giue them.* They haue changed *Peters* keyes, which Christ gaue him to vse, into *Peters* sword, which Christ bad him put vp with a *subpana* of perishing by the sword, if hee tooke it. I haue wondered at that Romish ceremony; that The *Pope* on Christmas day at night, sends a hallowed sword to some great Prince, whom he in speciall manner fauours. How vnfit a present is a sword from a Church-man? surely a Bible had beene much better befitting his function. And how vnfit a time is Christmas, a festi- nity celebrated in remembrance of Christs incarnation, the Prince of Peace?

They

They shall haue the honour next to the Diuell, of being the greatest Peace-breakers in the Christian world. For some of them forth of their intolerable pride, to raise their thrones on high, * as *Boniface* the 8. Some forth of their insatiable couetousnesse, to aduance their kinsfolks, as *Innocent* the 8. Some forth of their implacable malice, and desire of reuenge, as *Iulius* the second, (who was *laborum patientissimus iniuriarum impatiens*) haue stirred vp the stormes of many bloody warres amongst Christians. How vnfit for a Bishop is that Elogie of *Iulius* the second. *Moritur bellica gloria clarus*, he died a braue Souldier. And diuers others I might mention, of whom their own Historians doe write, that they liued rather like Souldiers and swash-bucklers, then Pastours and peace-makers. They did not greatly regard that speech of *Gregory* the great, *Nos pastores facti sumus, non percussores*: Wee should be feeders,

* Who raised such broiles, both at home and abroad, vt tota fere Italia tumultuaretur. *Platina.*

Plat in Iul. 2.
Gr. Vide Guice
story more at large.

Spiritus militares magis quam religiosos gessit.
Ioh. 11. Platino.

Greg Epi. lib. 2.
Indict. 11. Epi. 52

*Vide Platinam
in vit. Sergij
tertij.*

*Vide Genebra.
Chro. & Onuphr.*

not fighters. You shall hardly finde such furious immanity amongst the Barbarians, as you shall reade done by these holy Fathers one vpon another, both living and dead. No Church in Christendome can vye Schismes, for violence and durance, with the Church of *Rome*. Inſomuch that ſhe hath beene ſometimes like Cerberous with his three heads, and each of them ready to deuoure another. What broiles and combuſtions haue they raiſed betwixt Monarches and their Subiects, by ſending forth their thunder-bolts of Excommunication, abſoluing them from their due alleagiance, and diſſoluing the ſtrongest bonds of grace and nature? Theſe great Peace-breakers haue beene well marked by diuers, auoide them.

Next to the *Popes*, we will place the *Popes* Ianifaries, the *Ieſuites*. Men ſent forth to caſt about the wilde-fire of broyles in Kingdomes and Common-wealths; of whom I may ſay,

The blessednesse of Peace-makers.

41

say, as *Lactantius* speakes of the Philosophers, *Nomen sibi solum retinuerunt*. For how vnlike are they to him, whose name they doe most impudently and iniuriously vsurpe? He went about doing good; they, like the great peripateticke in the first of *Iob*, goe about doing mischief: His words and deedes were alwayes attended with compassion and mercy; theirs, as men of their owne vnction confesse, are cruelty and tyranny. None more meeke and humble then hee; none more proud and lofty then they. Indeede they resemble their Father and founder *Ignatius Loyola*, who had auspicated his new found deuotion in blood, had not his Mule (like *Balaams Asse*) beene wiser then the Master, or rather the prouident hand of God stopt his intended designe. *

As in auncient time you had no play without a Diuell in it; so in these latter dayes, you haue scarce a treason, but a Iesuite is an actor in it.

Lactan. Inſtit.
6. 5.

That is, *Iesus*.

Acts 10. 38.

The Diuell.
Iob 1. 7.

Quodlibet p. 84.

a He being offended with a Moore (with whom he trauielled on the way) for speaking against the Virgin *Mary*; after the Moore was departed frō him, disputed with himselfe whether he might lawfully kill him. At last, coming to a place that parted into two wayes, he laid the rains

on his Mules
necke, resol-
ving, that if she
went the same
way the Moore
went, he would
goe after and
kill him; but it
pleased God
that the Mule
went another
way.

*Ribadmeira, in
vita Ignat. Lo-
uila. lib. 1. cap. 3.*

*Bern. in Psal.
91. ser. 6.*

Iude Epi. vers. 3.

1 Cor. 9. 16.

it. The times haue beene, that other
Friers and Monkes haue had their
shares in treacherous conspiracies,
but now the Iesuites haue in a man-
ner ingrossed those things into their
owne hands. These are Machiaueli-
an Peace-breakers, auoid them.

But what, are our Church and
Common-wealth without Peace-
breakers? Would to God they were.
-I may say with Saint Bernard, *Pax a
paganis, pax ab hereticis, &c.* Neither
Pagans nor Heretickes (blessed be
God) doe much molest vs: But we
are incumbred with certaine con-
tentious brethren, who striue as ear-
nestly about matter of ceremony
and circumstance, as Saint *Iude* ex-
horteth vs to doe for the faith which
was once deliuered to the Saints:
and feare more to put a Surplisse on
their backes, then to deriue that
dreadfull woe vpon their soules;
*Woe be to me, if I preach not the Gos-
pell.* It will be objected, that what
they doe is for religion and zeale to
Gods

Gods glory. But alas cannot zeale and religion stand in a Church professing and aduancing the Gospell without strife and contention? I doubt not but I may say of some of them; They haue the zeale of God, though not according to knowledge. Oh how happy were it, if they would let iudgement be their guide, and not suffer themselues to be ouer-ruled by preiudicate opinion.

But may not I say also with Saint *Austin* concerning some others, There is *vox pietatis*, which is, *excusatio iniquitatis*? There is nothing more ordinary then specious pretenses. The Turkes say it is for *Mahomet* that they make warre vpon Christians, and the Pope pleades it is in *ordine ad Deum*, that he disturbs Common-wealths. But what tell you me of *Jacobs* voice, when I see *Esaus* hands; these men may be *pacidi*, sure they are not *pacifici*.

What? is it the Church government

Aug. in Psal. 38.

^a See the prophane schisme of the Brownists. cap. 10.

pag. 58.

^b Johnson and Ainsworth, the Pastor, and Doctor.

And their Disciples into Anabaptisme, &c.

^c Franc. Johnson their Pastor and Patriarch, suffered his aged father, (who went to Amsterdam to make peace between his sons) to stand two houres on his secte before him, whilest himselfe sat all the time. And sent him home, yea to his graue, with the sentence of Excommunication vpon him. See the prophane schisme of the Bro. p. 61.

ment they would haue altered from Episcopall to Presbyteriall? If that were granted, what the issue thereof would be, let *Amsterdam* admonish vs, where the Brownists ^a doe so ordinarily and violently tosse their censures and Excommunications one against another; ^b subdiuide themselues into diuers Schismes, and Sects, and carry themselues so imperiously ^c in their Consistories, that if any Bishop amongst vs (whom they challenge for Lord-lings) carry himselfe more Lordly and loftily then those men doe, *deponatur*. But these are brethren, and I heartily wish therefore, that by some good meanes they were reformed; if not, it is the Apostles precept that they be auoided.

Neither is the Common-wealth without Peace-breakers. You haue certaine Leguleians, some Lawyers I say (for the iudicious and conscionable Lawyer I honour as a worthy man and member in the Common-

mon-wealth) who either through ignorance, or of a worse minde, are the causes of many suites and controuersies. Those who *Nero-like* set all on fire that they may warme themselves by the heate thereof: Those who doe studie *ut fraudem faciant legi*; finde trickes to peruert and coulsen the Law. Those who are like vnconscionable Chirurgeons, that keepe sores from healing to continue their gaine; those are the *boutefeus*, whom I obserue to be great Peace-breakers.

The many suites depending in euery Court argue our much want of peace. And albeit I may say with comfort, that I neuer yet had any suite against any man, nor any against me in any Court in this Kingdome: yet when along the shore, I see with *Themistocles* the ribbes and racks of Gallies tossed in these surges, I condole their condition. But peraduenture it will be obiected, it is the Clyents fault, whose contentious

Gratian.

tious disposition cannot indure to be without suites. If so, I with him the benefit in the Embleme; Let him lurke close vnder these bushes, till he be thorowly fleeced. Were I before them who possesse the honourable seates of Iustice, I would exhort and beseech them to discard needlesse suites, and to dispatch the needfull.

Now besides these, there is a generation of bloudy *Esaues*, who prolesse themselves enemies to Peace; those who are but a word and a stabbe; or, which is worse, settle vpon the dregges of their malice, till they obtaine opportunity of reuenge. Amongst such, a small quarrell yeeldes a challenge, and brings them into the field, * where the prodigality of their liues shew that they are little worth. To giue one of them the soole were piacular; yet doe they not sticke to demonstrate in act, what they detest in conceit; for what greater folly then

* As *Aristippus* answered one that objected feare to him in danger by sea. *Tu quidem non magnopere sollicitus es pro anima nebulonis; ego pro Aristippi anima.* Aul. Gel. *Nest. Att. 19. 1.*

then to become a slaue to vnruely passion? and to hazard both soule and body vpon a needlesse point, yea vpon so needlesse points as they commonly doe? His Maiestie, forth of his Princely care and deepe iudgement, hath well obserued the misery and madnesse belonging to these Duels: those that are wise will auoid them.

But here I will pause; for if I should descend from generall faculties to personall faults, my speech would runne in *infinitum*.

It hath fared with me in this my last discourse, as with a Trauailer, who vpon the hearing of *hue* and *crie*, leaues the roade to pursue Malefactours; For these Peace-breakers haue drawne me a great deale out of the way, wherein I was walking. But I will returne into the Kings high-way, the way of Peace, which is the roade to heauen.

The time doth admonish me to draw to an end; yet I am loath my
Sunne

Sunne should set in a cloude, my calme should end in a storme, and my song of Peace and vnitie in a discord.

As before I exhorted you in Saint Pauls words to marke the Peace-breakers, and to auoide them: So must I now say with the same Apostle, *Let vs follow those things that concerne Peace.* If we will walke in the way of Peace, then shall we doe well, like good souldiers, to follow Christ Iesus our captaine, and like good subiects, him our Prince of Peace. And him we haue both *lucem* and *ducem*, our light and our guide; for he came into the world, *to giue light to them that sit in darkenesse, and to guide our feete into the way of Peace.* We will therefore marke some of his precepts, and obserue some of his pathes, that wee may walke in them.

The first path to Peace is Humilitie, which Gregory calls *radicem pacis*, the roote of Peace. Learne of
me

Rome 14. 19.

Luke 1. 79.

Greg. Epist. lib.
11. Indict. 6.
Epist. 45.

me (saith Christ) that I am lowly and meeke of heart, and you shall finde rest to your soules. Hee came like rayne into a fleece of Wooll, or (as it is in the Hebrew) into the mowne grasse, which falls softly and makes no noyse; as *Lactantius* expounds the place; yea, he did not strue, neither was his voyce heard in the streetes. Saint *Chrysostome* saith truly, *Nihil adeo corpus ecclesie scindit atque superbia*: Nothing rends the body of the Church so much as pride doth; which accords with that of *Salomon*; *Onely by pride doe men make contention*. And what I pray you hath caused the present quarrels in our Church, but this? For when men cannot ariue at greatnesse by a direct course, they seeke it by a compasse of their owne deuising; if they cannot haue it by worth, they will seeke it by singularity: But whosoever will be the sonne of Peace, must follow Christ Iesus our Prince of Peace in
D his

Mat. 21. 30.

Psal. 71. 6.

Nullum strepitum facit. Lact. lib. 4. ca. 16.

Mat. 12. 19.

Chryf. in Rom. hom. 27.

Pro. 13. 10.

his pathes and precepts of Humilitie.

Pfal. 85. 10.

Againe, Iustice and equity are great Peace-makers: For *Mercy and Truth meete together, Righteousnesse and Peace kisse each other.* Wrongs and iniuries kindle the fire of contention, Iustice and equity quench it. Those that are imploied either in matters of arbitrement or iudgement, must be like the Center in the midst of the Circumference, which is as neare to one part of heauen as another. As when our Sauour saluted his Disciples with a *Pax vobis*, Peace be vnto you, *stetit in medio*, he stood in the midst of them: and it is his main precept, *Whatsoeuer you would that men should doe vnto you, doe you the same to them, for this is the Law and the Prophets.* Thus Iustice and equity are the speciall pathes wherein euery sonne of Peace must follow our Prince of Peace Christ Iesus.

Mat. 7. 12.

Another especiall path of Peace
is

The blessednesse of Peace-makers.

51

is Patience, which will teach a man not to offer, but rather to suffer wrong; for they must be *patientes* that will be *pacifici*, as *Tertullian* saith. They must account it their honor to passe by a transgression, and hold it pious wisdom to buy their peace, though it be with some wrong, some damage: As *Abraham* offered to *Lot* the choise of the right hand or the left, which was his owne in equity; and as our Saviour paid tribute, when he might haue pleaded immunity. And here againe we haue ^a Christ a patterne without a parallel; ^b neuer was there any, who endured the like iniuries and indignities, especially if you consider the persons, agent, and patient, scoffes, railings, slanders, blasphemies, bonds, buffets, whippes, nippings, thornes, nayles, speare, yea whatloeu-er hell, or the malice of miscreants could deuise against him: Yet all this he endured with admirable patience; yea in all this he was *tanquam onis*,

I Cor. 6. 7.

They must be patient that will be Peace-makers.

Pro. 19. 11.

Gen. 13. 9.

a *Utramque es mihi domine Iesu & speculum patiendi & prae-mium patientis.*
Bern. super Cant. ser. 48.

b *Gessit mira, pertulit dura, nec tantum dura, sed & indigna.*
Bern. de diligendo Deo.

The blessednesse of Peace-makers.

*Non solum co-
ram rudente sed
coram occidente
obmutuit. Bern.*

*Pax est tran-
quillitas ordinis.
Aug. de ciui. dei.
19. 13.
Aquinas.*

*Charitas pacem
habet, sapientia
facit.*

Indict. 4. Epi. 9.

Col. 2. 3.

as a sheepe before the sheerer, hee was dumbe; yea as a sheepe not onely before the shearer, but euen before the slaughterer he opened not his mouth.

And in this path of Patience, must euery sonne of Peace follow Christ Iesus our Prince of Peace.

The last path of Peace that I will obserue, is Christian wisdom and discretion: For as Peace is the tranquillity of order (according to Saint *Austins* description:) so Wisdom and discretion must marshall order, as the Schooleman obserues. And therefore hee saith truely, that although Peace and Charity haue great affinity, yet in this they differ, That Charity hath Peace, Wisdom makes Peace. And this made *Gregorie* tell Bishop *Serenus*, who being transported with rash zeale had scandalized diuers, *Zelum discretionis condissēs*, you should haue seasoned your zeale with discretion; yea, it is the precept of our blessed Sauour, in

in whom all the treasures of wisdom are hid: Haue salt in your selues, and haue peace one with another, shewing that the brine of discretion must be the meanes to season and conserue the blessing of Peace.

Mark. 9. 30.

Loe these are the pathes of Peace, wherein the sonnes of Peace must follow their Prince of Peace Christ Iesus. And (that I may vse the Apostles words, Gal. 6. *As many as walke after these rules, Peace shall be vpon them, and vpon the Israel of God.*

Gal. 6. 16.

Yet one friend of Peace more I may not altogether forget, and that is Prayer. This *Chrysostome* calls *propugnaculum pacis*, the fortresse of Peace. It is the rule of the kingly Prophet, and therefore the rather to be regarded: *O pray for the peace of Ierusalem.* It is the frequent Prayer and precept of the profound Apostle. Therefore (to conclude) I will accordingly turne my speech from man to God, and say; *Blessed be God,*

Psal. 122. 6.

As

Rom 12. 18.

Colos. 3. 15.

Phil. 2. 1.

2 Thes 3. 16.

& passim.

The Blessednesse of Peace-makers.

*who hath planted peace in our borders:
Blessed be Iesus Christ, who hath given
vs peace with God, with men, with our
owne soules. Lord let this excellent
worke of Peace prosper still in the
hands of our King of Peace; and esta-
blish his throne in Peace, to him and
his posterity, whilest the Sunne and
Moone shall endure; and that
through Iesus Christ our Lord and
onely Sauour, to whom with thee
and the holy Ghost, be all honour
and glory, might, maiestie,
and dominion now and
for euermore.*

Amen.

FINIS.



THE SECOND Sermon.

*Blessed are the Peace-makers : for they
shall be called the children of God.*



Aint Chrysostome in his
fift Homily vpon Gene-
sis saith, it fares with him
in handling that Scrip-
ture, as it doth with them who labor
in mines of Gold. For they hauing
found some rich veine of Ore, hard-
ly ceasse from digging. And so fares
it with me, who, hauing in the gol-
den mine of these Beatitudes light
vpon a a rich veyne, I meane this

D 4

Bea-

*Qui in aurifo-
dinis laborant,
&c.*

*August. Serm.
Dom. in mon.
lib. 1.*

beatitudo, which in the iudgement of Saint *Austin* (the most iudicious of the ancient fathers) is the most excellent of seauen, I am loath to cease from prosecuting what I haue begunne.

I haue heretofore obserued, that these words containe a Benediction, *Blessed are the Peace-makers*, and a reason or manifestation of the benediction: *For they shall be called the children of God.* The benediction I haue handled, and the reason now remaines to be considered. Wee reade in the first of *Samuel* and the seauenteenth, that *David* hauing heard somewhat ingenerall, concerning the reward of him that should incounter and conquer *Goliath*; For his better encouragement in that combat, enquires in more particular, *What shall be done to the man that killeth this Philistim?* So, mee thinks, those who haue heard ingenerall that the Peace-maker is blessed being the sons of peace, should for

Sam. 17. 25.

Ver. 26.

for their further comfort and encouragement, in the practise of this excellent dutie, enquire more particularly wherein this blessednesse doth consist. And that is the thing which I now intend to shew, in these words, *For they shall be called the children of God*; wherein I note these foure particulars.

First, a word of Connexion, which knits the benediction and reason together *or*, *For*.

Secondly the exaltation or advancement of the Peace-makers, *For they are υιοι τῶ Θεῶ, the children of God*.

Thirdly the appropriation of this advancement, *αὐτοῖς, They, not onely, cum alijs, but prae alijs, are the children of God*.

Fourthly the promulgation or publication of this advancement, *καὶ ἡμεῖς οὐτοί, They shall be called so, they shall be called the children of God*.

And of these points in order.

The

Before others.

The first part: The word of connection

ὅτι, For.

One would haue thought, it had been enough to heare from the mouth of our blessed Saviour positively, *Blessed are the Peace-makers.* For if *Pythagoras* his *ipse dixit*, was such a stickler amongst his scholars, how much more should our Saviours be amongst his followers? If we receiue the testimony of men (saith Saint *Iohn*) the testimony of God is greater. Loe, here is the testimony of him who is both God and man, and therefore the greatest that may be, and consequently to be carefully regarded. It is lawfull to lay the opinions and positions of men in the balance of examination, that Reason may be poyssed and pondered with Reason, as Saint *Austin* saith. But this honor should be euer giuen to the word of Christ, that we shold say with the *Centurion*, *Speake the word onely.* And when Christ hath spokē the word, we shold rest

1. Ioh. 5. 6.

Ratio cum ratione.

Mat. 8. 3.

rest in it, & waite vpon it. Yet hath it pleas'd our blessed Sauior, for our further instruction & comfort, to adde to his cōfortable assertion a pithy reason.

Enery one hath his ὅτι, eyther sound or seeming reason for his actions and opinions, *Etiam si cum ratio; ne insanat*, he will rather shew himselfe sencelesse, then seeme vnreasonable. Thus hee that cast his money into the Sea, did it, because they were *mala cupiditates*; of whom one said well, *Ego dubito, utrumne sanus an demens fuerit*, I doubt whether the man were mad or in his right wits, for the euill was not in the money, but the minde of the possessor. The Epicure hath his ὅτι, of voluptuousnesse, *Let vs eat and drinke, for to morrow we shall dye*; whereas his inference should haue beene that of *Esaiah to Hezekiah, Set thine house in an order, for thou must dye*. Adam after his fall, had his ὅτι of hypocrisie, *I heard thy voice in the Garden* (saith he) *therefore I was afraide*. He might

*Lactan. lib. 3.
ca. 13.*

1. Cor. 15. 32.

Esa. 38. 7.

Gen. 3. 10.

might as well haue complained of the light, because he had sore eyes; for the feare that shaked *Adam* like a feuer, was from within him, namely his sinfull condition.

Rom. 6. 15.

Tit. 2. 11.

Disput. pag. 7.
Lactant. lib. 2.
cap. 12.

The libertine hath his *ōti* of security; *We may sinne, because we are not under the Law, but under Grace.* But Saint *Paul* hath taught vs a better consequent in the second to *Titus*. The grace of God, which bringeth saluation vnto all men, teacheth vs to deny vngodlinesse and worldly lusts, and to haue our conuersation soberly, and righteously, and godly in this present world. Our disputer too, hath his presumptuous *ōti*, *We may not kneele when we receiue the Sacrament, for that gesture would argue an inferiority on our parts to Christ.* May not I say of him in *Lactantius* words, *Hic profectè rationem non asserit, sed erudit*: This man is no supporter, but a supplanter of reason. For surely his reason is neerer to blasphemy against Christ, then we are in equality

to Christ. Thus humane reasons are, many times, like the Commets, not fixed in any orbe of truth; and like pictures, which a farre off seeme very faire, but at hand are very course. But our Saniours reasons are like himselfe, sound, diuine, heavenly.

*The second part : The advancement
of the Peace-makers.*

AND such is the waighty reason here vsed, *The Peace-makers are blessed, for they are the children of God*, And this indeede is a great advancement. For as *Clemens Alexandrinus*, concurring with *Plato*, saith, It is *vera beatitudo*, true blessednesse to be like God, which is the case of all Gods children, who haue that image restamped vpon them, which was defaced in *Adam*.

When *Esau* found that his brother had preuented him, and got the blessing from him, hee wept bitterly, and said, *Hast thou but one blessing?*

Stromat. lib. 2.

Gen. 27. 35.

Ver. 39.

sing? Blesse me, euen me also my father : but the aged & indulgent father, who would gladly haue heaped innumerable blessings vpon his best affected sonne, had already conferred vpon *Jacob* the spirituall blessing not to be reuoked. And therefore albeit he had a temporall blessing for him, *The fatnesse of the Earth, and the dew of Heauen :* yet the same, being no way comparable to the spirituall, he will not vouchsafe it the name of a blessing. But behold, we haue here, not the blessing of *Esau*, but of *Jacob*; not a temporall and earthly, but a spirituall and heavenly, yea, that which as farre exceeds all earthly blessings, as the heauens are aboue the earth. And this onely the God of heauen dispenseth.

Dan. 3. 48.

Gen. 41. 42. 43

Nebuchadnezzar may make *Daniel* a great man, giue him many and great gifts, and make him gouernour ouer the whole prouince of *Babel*; *Daniel* the second. *Pharaoh* may set *Ioseph* ouer all the land of *Egypt*,
put

put his ring vpon his hand, array him in garments of fine linnen, put a golden chayne about his necke, set him vpon his second Chariot, and cause the people to bow vnto him, *Gen 41. Ahashueresh* may cloath *Mordecai* in royall apparell, set the crowne royall vpon his head, and cause him to ride on his owne horse through the streetes of the Citty, *Hester 6*: Thus shall it be done to the man, whom the kings of the earth will honour. But to make vs the children of God, to giue vs heauen for our inheritance, to aduance vs to the Throne with Christ, and to inuest vs with the crowne of glory, it is onely in his power who is the King of Kings: and this indeede is the transcendent advancement. If it was esteemed a great fauour, that Christ called his disciples friends: how great is this honour, that God vouchsafes to call vs his sonnes, his children?

Hest. 6. 8.

Hest. 6. 11.

Ioh. 15. 15.

God hath diuers sonnes, he hath

By eternall generation.

By creation.

By partaking his dignity.

By publike profession.

By adoption.

Aug. in Psal. 88

Heb. i. 3.

Aug. in Ioh.
tract. 2.

a sonne *aterna generatione*, his onely begotten Sonne Christ Iesus, *Iohn 1.* He hath sonnes *potenti creatione*, for so the Angels are called *Iob. 1. Dignitatis participatione*, for so kings are stiled *Psal. 82. Publica professione*, For so the sonnes of *Sheth* are intituled, *Gen. 6. Gratiōsa adoptione*, For so all the faithfull are called in sundry places of Scripture. It is true (as Saint *Austin* saith) *Nemo in filijs Dei similis filio Dei*: Amongst all the sonnes of God, none is like the onely begotten Sonne, who is the brightnesse of the glory, and the ingrauen forme of his person; Yet is this our sonneship by adoption, exceeding admirable and comfortable.

It is admirable in diners respects, First it is not forth of any desert, which amongst men is the ordinary ground of Adoption, as Saint *Austin* saith, *Homines voluntate faciunt quod natura non potuerunt*. Mens wills supply where nature fayles; for hauing no children of their owne, they adopt

adopt some others; So did *Augustus*
Cesar Tiberius; *Pharaohs* daughter
Moses, *Mordecai Hester*; and many
others, whom diuine and humane
stories doe mention. But there was
no such necessary ground of our a-
doption. For albeit wee wanted a
Father, yet God wanted no sonnes,
no children. He had the elect An-
gels vpon whom he might haue con-
ferred his fauours; hee had his onely
begotten sonne, the sonne of his
loue, concerning whom hee hath
more then once proclaymed from
heauen, *This is my welbeloued Sonne*
in whom I am well pleased. So that I
may say in *Saint Bernards* words,
Profecto hac est indulgentia non indi-
gentia: Surely this proceeded forth
of Gods indulgence, not indigence;
It was not any defect in God, that
caused him to adopt vs his chil-
dren.

Secondly our adoption is yet
more admirable, in that it is found-
ed in Christ. For wee were prede-

E

stinated

Quoniam fini-
stra fortuna
mibi filius eri-
puit. Sueton.

Colos. I. 13.

Mat. 3. 17.

Mat. 17. 5.

Eph. 1. 5.

Mat. 25. 34.

stituted to the adoption of children by Christ Iesus. And albeit the heavenly inheritance did anciently belong to vs, as being prepared for vs from the foundation of the world; Yet, as *Eſau* sold his birth-right, which the law of nature had caſt vpon him, ſo wee in *Adams* a-tayndor, did forfeit our inheritance, which God had prepared for vs: But when the fulneſſe of time came, God ſent his Sonne that hee might redeeme vs, and wee might receiue the adoption of ſonnes. *Gal. 4. 5.*

In ſuch a caſe as this, men cannot brooke riuallitie, or copartnerſhip, no more then the world can indure two Sunnes: Yet Chriſt Ieſus, who was the onely Sonne of God, would not remaine ſo; here was *mira dignatio*, a wonderfull fauour. Yea, hee that was the Sonne of God, became the ſonne of man, that we the ſonnes of men, might become the ſonnes of God; here was *mira mutatio*, a wonderfull change. Yea, that which

*Qui vnicus na-
tus eſt vniuſi ma-
nere noluit.
Aug. in Ioh.
trac. 2.*

Aug. in Pſal. 53

which was yet more strange, *Emit sibi fratres sanguine suo*, as the same father saith; It pleased him to purchase brethren, and that at no lesse a price then his precious blood. So, that which might in all likelihood haue beene a powerfull barre, became an effectuall bond of our adoption.

*Aug. de verb.
Dom. Serm. 27.*

Thirdly, this our adoption was yet more admirable, in respect of our vncapablenesse of this fauour, this honour. For although adoption be *gratiosa admissio ad participandam hereditatem*, euen a free and gracious admittance to the participation of an inheritance, as the Schole-man saith: Yet commonly, men in this act haue an eye to some worth in the person whom they adopt. But as *Dauid* said to *Saul*, *Who am I, and what is my fathers house, that I should be sonne in law to the King?* So may I say, who were we, and what were our merits, that God should vouchsafe to take vs for his
E 2 children?

*Aquinas. 3^a.
q. 23.*

1. Sam. 18. 18.

Luke 15. 19.

Psal. 51. 5.

Rom. 5. 10.

Ephes. 2. 3.

children? Wee might confesse ingenuously with the prodigall childe, *Wee are not worthy to bee called thy sonnes*; and supplicate humbly with him, *make vs as one of thy hyred servants*, vouchsafe vs euen the least measure of thy fauour, and it is more then wee can expect, then wee can deserue, To see this honour done by some great Monarch to a poore beggar, must needes be wonderfull in the eyes of the beholders; yet that comes exceedingly too short in proportion & comparison of our adoption by almighty God. For what proportion, what comparison betweene heauen and earth, God and man? Yea, if our condition had beene base and ignoble onely, and not sinfull also, it had beene lesse strange: But we, being by birth and conception wretched sinners, enemies to God, and by nature the children of wrath, to make vs the children of God, is an vnspeakeable fauour, and deserues that *gloris* in

in the fist to the *Romanes*, God *sees* forth his loue. Sarah spake eagerly and angerly concerning *Ishmael*, *This sonne of the bond-woman shall not be heire with my sonne.* And might not God haue said as roundly and resolutely concerning vs, These bond-flaues of sinne and Sathan shall not be heyres with my Sonne? But such is the goodnes of our gracious God, that he deales with vs like the father of the Prodigall childe, of whom Saint *Ambrose* saith, *Filius timet conuiuium, pater adornat conuiuium.* The sonne feares a sharpe check, but the father provides a dainty feast. For hee, not onely pardons our indignities, but crownes vs with mercy and louing kindnesse.

Fourthly, this our adoption is admirable in the latitude of aduancement; as Saint *Paul* presseth it most soundly and sweetely in the eight to the *Romanes*; If we be children, wee are also heyres, heyres of God, and ioynt heyres with Iesus

Rom. 9.8.

Gen. 21. 10.

Ambros. in
Luke 15.

Psal. 103. 3. 4.

Rom. 8. 17.

*Chrys. in Rom.
Hom. 14.*

Christ. Here *Chrysostome* obserues three notable passages of honour, e-
uery one arising by degrees aboue a-
nother. For first, where as one may be
a childe and yet not be an heyre, we
are not onely children but heyres al-
so. Secondly, wee are not heyres to
any mortall man, though neuer so
potent, but heyres to the immortall
and omnipotent God. Thirdly, we
are not basely associated in this our
inheritance, we are co-heyres annex-
ed to Iesus Christ, then which there
can be no greater honour. For when
our Sauour will propose the grea-
test advancement that may be, to
them who haue done worthily in
the spirituall warfare, it is this, *To
him that ouercommeth will I giue to sit
with me on my Throne, as I haue ouer-
come and sit with my father on his
Throne.*

Reuel. 3. 21.

Psal. 1. 12.

In regard therefore of the ad-
uancement which attends our adop-
tion, well might Saint *Iohn* say, *De-
dit eis potestatem*, as the vulgar latine
hath

The advancement of Gods children.

71

hath it, To them hee gaue power to be made the sonnes of God: and Gregory thereupon, *Quid hac potestate alius? Quid hac alitudine sublimius?* Well might he call it *ἐξουσία*, a prerogative or dignitie, as Iansenius well interprets the word: For it is the greatest prerogative that heauen and earth doe yeelde. If it were the highest ambition of that great conqueror to be esteemed *Iouis filius*, what an honour is it to be called the children of *Iehouah*, the great God of heauen and earth? Well might that Apostle say, *Behold what manner of loue the father hath bestowed vpon vs, that we should be called the sonnes of God.* Surely this great advancement deserues an *Ecce* to vs her it for demonstration, Behold; and a *Qualem charitatem* to follow it for admiration, What manner of loue the father hath bestowed vpon vs. For here is that *Sic Deus dilexit mundum*: So God loued the world; and this *Sic* is like that *Sicut* in the La-

Greg. super
Ezech. hom. 6.

Iansen Conc.
Cap. 1.

Alexander, the
sonne of Iupiter.

1. Ioh. 3. 1.

Ioh. 3. 16.

Lamen. 1. 12.

Pfal. 8. 4.

mentations of *Jeremy*, it cannot be paralleld. *What is man, O Lord, that thou art so mindefull of him? What are the sonnes of men that thou shouldst so visit them, so honour them.*

Numb. 13. 24.

Rom. 8. 15.

Mat. 7.

Mat. 6.

2 Cor. 12. 14.

Now as this advancement is very admirable, so is it very comfortable: yea, here is a confluence of all comforts belonging to it. It were a tedious, nay, an impossible taske to recount them all; I will mention a few, yet so, that by a cluster or two of Grapes, you may iudge of the riches of *Canaan*. Hence it is, that the children of God are freed from the spirit of bondage, and receiue the spirit of Adoption, whereby they cry *Abba father*; they haue both accesse and audience before the throne of grace. Hence it is that they enioy the especiall prouidence of almighty God; for their heavenly father careth for them. Fathers lay vp for their children, saith *Paul*, and how meruailous (saith *David*) is the goodnesse which the Lord hath laid

laid vp for his children, euen before
the sonnes of men? And no mer-
uaile, for hee that spared not his
owne sonne, but gaue him for vs all
to death, how should hee not with
him giue vs all things that are good?
Are the children of God in want?
the Lord is ready to relieue them;
rather then they shall lacke, the sto-
ny rocke shall yeelde them water,
the heauens shall raigne downe
Quailes and Manna in abundance.
The poore Widow shall relieue Eli-
as, the Angell from heauen shall fur-
nish him, and the rauinous Rauens
shall feede him: Thus all the crea-
tures shall be seruiceable to the chil-
dren of God, and the earth, the aire,
the heauens shall be store-houses for
them. Are they in danger or di-
stresse? the Angels become their
gard, and doe pitch their tents about
them. Are they not all ministring
spirits to the children of God, that
are heires of saluation? Are they
sicke? The Lord will make their
bed

Psal. 31. 19.

Rom. 8. 32.

Num. 19. 11.

Exod. 16. 13.

1 Reg. cap. 17.
& 19.

Psal. 34. 7.

Heb. 1. 14.

Psal. 41. 3.

Iohn 14. 23.

2 Cor. 1. 3.

Gen. 28. 15.

Heb. 12. 28.
κληρονομία
σάτε.

Mat. 25. 34.

Heb. 11. 10.

Reuel. 21. 15.

bed in their sicknesse. Are they alone? the father will come and dwell with them. Are they in sorrow and heavinesse? behold, their heavenly Father is the father of mercies, & the God of all consolation. Have they a iourney, a progresse to vndertake? the Lord will be their *fidus Achates*, as he was to *Iacob* in his iourney to *Mesopotamia*, he will be with them whither soeuer they goe. But why goe I about to number those comforts that are numberlesse? Or why doe I confine my speech to the things of this life? Neither eye hath seene, nor eare heard, nor can it enter into the heart of man to conceiue what God hath prepared for his children in the life to come. There is that kingdome that cannot be shaken, which is the ancient inheritance. There is that City whose builder and founder is God, that glorious City which the Angel measured with a golden reede, into which they are infranchised. There is that blessed

bleſſed ſociety, innumerable Angels, the ſpirits of iuſt and holy men, and Jeſus Chriſt the mediatur of the new couenant, to whom they are ioyned.

There are thoſe ἀμαράντινοι στεφάνοι, thoſe thrones and crownes of glory, that ſhall neuer fade. Yea, there the ſonnes of God ſhall ſhine like the Sunnè in the kingdome of their father. In a word, from this Adoption it is, that the children of God haue an intereſt in all the comforts, and all the creatures that heauen and earth doe yeelde; according to Saint Pauls epiphoneme, whether it be Paul, or Apollos, or Cephus, or the world, or life, or death, or things preſent, or things to come, they are all yours, becauſe you are Chriſts and Chriſt is Gods.

Behold here the admirable and comfortable advancement of Gods children: And therein behold the bleſſed condition of the Peace-maker; who is ſo eſtranged from the world;

Heb. 12. 22.

1 Pet. 5. 4.

Mat. 13. 43.

1 Cor. 3. 23.

Aug. in Psa. 84.

world; that he doth not in some degree desire advancement? and who is so voide of iudgement, that hee doth not preferre this honour before the greatest advancement in the world? *Habetis patrem, habetis patriam, habetis patrimonium*, saith Saint *Austin*. If you be the sonnes of peace, you are the children of God, you haue a louing father, a rich inheritance, a goodly patrimonie.

1. Pet. 1. 3.

When the Apostle *Peter* speaks of this, he breakes forth into this vehement acclamation, *Blessed be God, euen the father of our Lord Iesus Christ, who hath begotten vs againe, to an inheritance incorruptible and vndefiled, that fadeth not away, but is reserved for vs in the heauens.*

Giue me leaue now to make some Application of what I haue deliuered, and so I will finish this maine point. And first, I hope that this discourse hath not beene heard of you without comfort. We hold it a great
cause

cause of ioy to be the children of Nobles, and to be admitted into the fauour of Princes, and surely they are great temporall blessings, that men may lawfully reioyce in. But let me say vnto you in our Sauours words, *Reioyce not in this, but rather reioyce because your names are written in heauen*: let it be your ioy that you are the children of God, and in fauour with the King of Kings, as the Apostle saith, *Reioyce in the Lord, and againe I say reioyce.*

Luke 10.20.

Phil. 4.4.

Againe, are wee the children of God? farre be it from vs to vnder-value the glorious inheritance of the Saints of God in life. Farre be it from vs to dis-esteem it, like that carnall Cardinall, who said he would not giue his part in *Paris* for his part in *Paradise*. Let vs not be like profane *Esau*, who for the satisying of his appetite lost his birth-right. But rather let vs say resolutely, with *Naboth*, *God forbid that I should make away the inheritance of my fathers*. So,
God

Cardinall of
Bourbon.

Heb. 12.16.

1 Reg. 21.3.

God forbid, that for all the vaine and transitory profits and pleasures vpon earth, we should deprive our selues of those riuers of pleasures, which the Saints of God doe enioy in heauen. *Bernard* saith truely of the best things of this present life, *possessa onerant, amata inquinant, amissa cruciant*. The possession of them burdens vs, the loue of them defiles vs, and the losse of them vexes vs: And the time will come, when either the day of death, or the day of iudgement shall swallow them all vp, as the Ocean doth the riuers. *For the glory of this world passeth away like a shadow.*

1 Cor. 7. 31.

Againe, are wee the children of God? then let vs indeauour that our carriage and comportment may answere this dignity. It becomes not the children of Nobles to be conuersant in base actions. And how vnfit is it for the children of God to become like the Indian drudges? to be taken vp with the corruptions of this

this euill world, and to haue their affections in *cano*, when they should be in *calo*? Our Sauour hath taught vs better in the fist of *Matthew*, *Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.*

Mat. 5. 16.

To conclude, *Let vs*, as the Apostle *Peter* exhorts, *study to make our election sure by good workes; Let vs get the euidence of our adoption sealed up to our soules and consciences by the spirit of God.* Then let the earth totter, and her pillars tremble vnder her; let the sea roare euen to astonishment; let the heauens burne to dissolution; and the elements with vehement heate be consumed, this our adoption shall be our comfort on earth, and our crowne in heauen for euermore.

2 Peter 1. 10.

Rom. 8. 16.

The

Gal 3. 26.

*Per gratiā, per
fidem, per sacra-
mentum, per san-
guinem Christi.
De verb. Dom.
ser. 63.*

Rom 3. 1.

*The third part: The appropriation
of this advancement.*

BUt what, is this Adoption tyed
onely to the ornament of Peace?
Surely no. For Saint Paul saith,
*You are all the sonnes of God by faith in
Christ Iesus.* And Saint Austin inlar-
geth the meanes, saying, We are the
sonnes of God by grace, by faith, by
the Sacrament, by the blood of
Christ. Euery faithfull Christian is
made one with Christ, whereby he
becomes the childe of God; He hath
the image of God stamped vpon
him. And as our natural birth makes
vs the children of our earthly pa-
rents; so our supernaturall and new
birth makes vs the children of our
heavenly father.

May not I then say of the Peace-
maker, as Saint Paul of the Iewes?
*What is then the preferment of the
Iew?* So, what is the aduantage and
aduancement of the Peace-maker?

Yes,

Yes, and answer with him in the same place: *much euery way*. Though *Iesse* had eight sonnes, yet was *Dauid* onely the Lords darling: Though *Christ* had twelue Disciples, yet was *Iohn* the Disciple whom *Iesus* loued: Though all *Iacobs* children were deare vnto him, yet was *Beniamin* the son of his right hand: So may I say, that howsoeuer all the faithfull are the children of God, and consequently blessed, yet the Peace-makers haue that honour in a more especial kinde, because they doe in a more lively manner resemble almighty God, in that which is most excellent. For as amongst the diuine attributes, some of them are *quoad nos*, more excellent then others, as namely those of mercy and peace, which are the sanctuarie, to a distressed sinner; so all those, who doe in a more especiall manner come neere to God in the same, are κατ' ἐξοχήν by a kinde of eminency called the children of God: For as *Bernard* saith, *Deus, Deus pacis, ergo pacifici filij Dei*

Bern.

F

iure

2 Sam. 13.

1 Sam. 20. 23.

Psal. 87. 2:

Gen. 48. 22.

iure optimo vocantur. God is the God of peace, and therefore those who are Peace-makers, are the children of God by especiall right. Though the body of man consist of diuers humours, yet the denomination of the constitution is from that which is most predominate: So, though the children of God be indued with many vertues, yet are they denominated from that which is most excellent, and that is Peace. For there is an emphasis in the word *αὐτοί, they*. They are like *Dauids* worthies amongst his souldiers, who excelled them in prowes; & like *Saul* amongst the Israelites, higher then the rest by the head. Though all *Judea* be the Lords, yet the Lord loues the gates of *Sion* more then all the dwellings of *Jacob*. So, albeit he hath many children, yet his sons of Peace are dearest to him. And as *Jacob* bequeathing to euery of his sonnes a blessing, yet bestowed one portion vpon *Ioseph* aboue his brethren: Euen so the God of *Jacob*, though he haue blessings for all his

his children, yet those that are Peacemakers are blessed above others. As one Starre excels another in glory, so doe the sons of Peace exceede all that shine in the firmament of the Church: And hereafter whē others shal shine as the brightnes of the firmament, they shal shine as the Stars for euer & euer.

Againe, to this question: Is our Adoption tyed onely to this ornament of Peace? I may answer further. Albeit it is not only tyed to that, yet is it so tyed to that, that wheresoeuer the one is wanting, the other cannot be enjoyed. A man cannot be the childe of God, *quantum vis polleat virtutibus*, though he were qualified with many other vertues, except he be of a peaceable disposition: he that is not *filius pacis*, the sonne of peace, must needs be *filius mortis*, *filius maledictionis*, the sonne of death & malediction. Where there is an emptinesse of peace, there is a barrennesse of grace, and the vertues, how specious soeuer they be, are but commets: But wheresoeuer peace

Gregor. pastor.
part. 3. admon. 23.

Non pervenitur
ad vocabulum
beati, nisi per
nomen pacifica.
Aug de temp.
169.

is, there are the children of God, yea they shall be called the children of God: And so I come to the fourth and last point of this Advancement, the promulgation or publication of it.

The fourth part: The promulgation of this advancement.

AND here a doubt meets vs, which may seeme to eclipse all the former comforts. For as one sayes, *multa videntur & non sunt*, so, *multa vocantur & non sunt*: As many things seeme which are not, so many are called that are not, as *Ireneus* said to *Marcus* the *Gnosticke*, *Vocem solum habes, virtutem vero ipsius ignoras*: Thou hast the name, but thou knowest not the vertue of it. Thus the Church of *Sardis*, in the third of the *Reuelation*, had a name that she lived, when she was dead. And the Church of *Laodicea*, in the same Chapter, said she was rich and wanted nothing, whereas shee was poore, and miserable, and naked. And did not the Jewes ordinary ostentatio carry

Iren. lib. 1. ca. 10.

Reuel 3. 11

Verf. 17.

carry these titles before it, *The seede of Abraham, the Temple of the Lord?* yes, and that without any iust cause, God knowes: For they had degenerated from *Abraham*, & polluted the Temple. Thus the Romanists at this day, doe ingrosse to themselves the names of Catholikes, and wheresoeuer they meete with the name of the Church, they are ready, like franticke *Thrasylus*, to arrest it for their owne.

Ælian. var. hist.

But, *qui vocantur & non sunt, quid illis prodest nomen, ubi res non est*, saith Saint *Austin*? What good shall the name doe them, when that which the name imports, is wanting to them? surely none at all. What benefit was it to the impure Nouations, that forth of their swelling pride, they tooke to themselves the name of Puritans, as *Eusebius* writes? And what auaieth it some to arrogate to themselves the names of brethren, the people of God, & the like, except we might see them humble, and the children of peace? *Antiochus* who breathed out nothing

*Aug in 1. Epi.
Ioh. tract. 4.*

*Euseb. hist. eccle.
lib. 6. cap. 42.*

The illustrious.

Plutar in vita
Demost.

Ut si homo ante
malefacius fuit
rit Bonifacius
appellatur, si ru-
sticus Urbanus,
si improbus In-
nocentius, &c.
Pol. Virgil. de in-
uent. lib. 4. ca. 10

but tyranny and cruelty against the Church of God, was honoured with that title *Epiphanes*, whereas he better deserved, and so was called by some, *Antiochus Epinianes*, rather *Antiochus* the furious then the famous: so was *Abfolon* called his Fathers peace; whereas he was indeede his Fathers grieve and disgrace. And doth not the Bishop of Rome stile himselfe *servus servorum Dei*, whilest he endeavours to be *Dominus dominantium*? Surely that humble title, and his vnlimited power agree as ill together, as *Demosthenes* short breath and long periods. The changing of their names at their entring into the Popedome, intended by them for ornament, is iustly censured as ridiculous, by *Polidore Virgil*. For if there be *mutatio nominis, non hominis*, a change of the name, but not of the man (onely there is a Wolfe cased in a Lambes skin) nothing can be more idle or ridiculous. Glorious titles without ground are meere vanities; like the Apothecaries gallypots,

pots, *quorum tituli remedia habent, pyxides venenum*, which hauing without the name of some excellent preservative, within are either empty, or hold some deadly aconite.

Lactant.

If *Nomen* be not *rei notamen* (as Saint *Austin* deriues the word;) If we be called the children of God, and be not so, what haue we gained thereby? surely we doe onely embrace a shadow.

Aug. de Gen. ad liter. cap. 6.

All this is true, and yet behold here is not the least glimpse or sparke of comfort taken from the Peace-makers. For this phrase, *they shall be called*, noteth here, not a meere and bare denomination, but a demonstration of a true denomination; the words import more then simply to be: they import thus much, that is, the Peace-makers shall not onely be the children of God, to their exceeding comfort: but they shall also be published so to be, to their endlesse honour.

Now for the manifestation hereof, I will parallel these words with other passages of Scripture where the same

Mat. 11. 9.

Luke 11. 27.

Mat. 16. 16.

Mat. 26. 54.

Rom. 1. 4.

Phrase is thus vsed. And I will onely pitch vpon one chapter, that is, the first of *Luke*. In the 76. verse it is said of *John Baptist*, that he *should be called the Prophet of the most high*. And was he not so? Yes euen by the attestation of our Sauour Christ he was a Prophet, & more then a Prophet. Againe the Virgin *Mary* in the 48. verse saith, *From henceforth all generations shall call me blessed*. And that this is not a bare title conferred vpon her, the womans acclamation can witnesse in the eleuenth of *Luke*: *Blessed is the womb that bare thee, and the Pappes which thou hast sucked*. Yea she shall be honoured as the most blessed amongst women to the end of the world. Againe in the 35. verse the Angel *Gabriel* saith, that Christ shall be called the Son of God. And that Christ was so, *Peter* confessed worthily in the time of his life; the *Centurion* witnessed notably at the time of his death: And Saint *Paul* saith, that by his resurrection he was mightily declared to be the Sonne of God.

God. Thus as *John* Baptist was called a Prophet, the Virgin *Mary* was called blessed, and Christ was called the Sonne of God, *that is*, they not onely were so, but were acknowledged and published so to be: So shall the Peacemakers be called the children of God. For he that will not suffer a hayre to fall from the head of his servants without his diuine providence, will not suffer their graces & endowments to vanish and perish in silence. Albeit they may be compassed about for a time with the clouds of obscurity, yet shall their worth breake forth like the light, and be published to the world with a clowde of witnesses. Thus did the diuine providence dispose most fitly of our Sauiors passion; both for the Time, Place, and manner of his Death. For the Time and Place, It was at the great festiuitie held at *Hierusalem*, which yeelded a confluence of many nations to that City, which was then the onely Metropolis of Religion thorow the world: And for the

Psal. 37. 6.

Heb. 12. 1.

The Passouer.

Ioh. 3. 14.

*In Praefatione
ad librum de
septem verbis.*

Mat. 27. 63. 66.

Mat. 28. 15.

the manner of it likewise : For he was lifted vp, like the brasen Serpent, vpon a high crosse vpon a conspicuous Mountaine, & that with all his parts stretched out seuerally, as *Bellarmine* hath lately & largely shewed. The inscription also was in Hebrew, Greeke, and Latine, that by the Crosse, the Time, the Place, the Nations and Languages, the happie newes of our redemption, by the death and passion of Iesus Christ, might be dispersed, as it were by many riuers, throughout the world. Our Sauours malicious aduersaries sought to prevent his resurrection; by rowling a stone to the mouth of the Sepulchre, by setting a watch ouer the stone, and a scale ouer the watch; And when they found their indeuours therein to be frustrate, they sought by suborning and hiring the souldiers, to suppress the notice thereof. But their subordinat free concealment, became an especiall meanes of publication of his glorious triumph ouer death.

Iohs

Jobs admirable patience, in his unparalleled afflictions, could not be confined to his house, though he was left alone and desolate, but shall be published to all posterities; and the fame thereof shall out-last the vast Pyramids of *Egypt*: the names of their builders are long since buried in obliuion (a iust guerdon for such a worke of vanity) but there shall alwaies be some, that shall to his honour, remember the patience of *Iob*. *Moses* might intreate the Lord secretly, in that passionate and compassionate speech, *aut dimitte hanc noxam*, Lord either pardon this sinne, or else blot mee out of the booke that thou hast written. But his zeale to Gods glory, & loue to his people shall be preached on the house top, and be carryed vpon the wings of fame from one generation to another. As our Sauour said of the woman that poured the costly oyntment vpon his head. *Wheresoeuer this Gospell shall be preached in the whole world,*
this

Plin. lib. 25

Iam. 5. 11.

Exod 32. 32.

Mat. 26. 13.

Ioh. 12. 3.
Ecclef. 7. 3.

Pfal. 112. 6.

Mat. 11. 19.

1 Ioh. 3. 1., 2

this also which she hath done, shall be spoken of, for a memoriall of her. As the odour of the oyntment filled the house; so shall the odour of her fame, like a good oyntment, fill the house of the world, euen till the worlds end.

Loe thus, *in memoria aeterna erit iustus*, the Peace-makers shall be had in everlasting remembrance, and be called the children of God. Neither shall they neede to be the Trumpetors of their owne merits and actions, it shall be done abundantly by others.

The Sonnes of Peace shall call them so, *For Wisedome shall be iustified of her children*. Yea, which is strange, not onely the Sons of Peace, but euen the Sons of perdition shall call them so. Dearely beloued (saith Saint Iohn) *Now are we the Sons of God, though the world know vs not*: Intimating, that there will be a time, when this *fax mundi*, the wicked of the world shall be forced to acknowledge the blessed condition of Gods children. When they shall take vp that dolefull complaint:

plaint : *This is the man whom we sometimes had in derision; and accounted his life madnesse, and his death without honour: but now is he numbred amongst the children of God, and his Lot amongst the Saints.* And thus we see in the history of the Euangelists, that our Sauours innocency, piety, charity was acknowledged & published by Heauen and Earth, God and Men, Strangers and Acquaintance, Friends and Foes, Angels and Diuels, and if they should haue held their peace, the stones in the streete would haue proclaymed it. Lastly, *Christ Iesus the Prince of Peace shall call them so.* When hee conuersed with men in the dayes of his infirmity, *he was not asbamed to call them brethren:* Nor yet in his glorified estate, after his resurrection; when hee sent that comfortable message by the deuout woman to his Disciples. *Goe to my brethren, and say vnto them, I ascend to my Father & your Father, to my God and your God;* Words as full of comfort, as the Ocean of waters. My brethren, a
louing

Sap 5. 4.

Luk. 19. 40.

Heb. 2. 11.

Ioh. 20. 17.

Ioh. 3. 14.

*In Praefatione
ad librum de
septem verbis.*

Mat. 27. 63. 66.

Mat. 28. 15.

the manner of it likewise : For he was lifted vp, like the brazen Serpent, vpon a high crosse vpon a conspicuous Mountaine, & that with all his parts stretched out senerally, as *Bellarmino* hath lately & largely shewed. The inscription also was in Hebrew, Greeke, and Latine, that by the Crosse, the Time, the Place, the Nations and Languages, the happie newes of our redemption, by the death and passion of Iesus Christ, might be dispersed, as it were by many riuers, throughout the world. Our Sauours malicious aduersaries sought to prevent his resurrection; by rowling a stone to the mouth of the Sepulchre, by setting a watch ouer the stone, and a seale ouer the watch; And when they found their indeuours therein to be frustrate, they sought by suborning and hiring the souldiers, to suppress the notice thereof. But their subordinat free concealment, became an especiall meanes of publication of his glorious triumph ouer death.

Iohs

Iobs admirable patience, in his vnparelled afflictions, could not be confined to his house, though he was left alone and desolate, but shall be published to all posterities; and the fame thereof shall out-last the vast Pyramides of *Egypt*: the names of their builders are long since buried in obliuion (a iust guerdon for such a worke of vanity) but there shal alwaies be some, that shall to his honour, remember the patience of *Iob*. *Moses* might intreate the Lord secretly, in that passionate and compassionate speech, *aut dimitte hanc noxam*, Lord either pardon this sinne, or else blot mee out of the booke that thou hast written. But his zeale to Gods glory, & loue to his people shall be preached on the house top, and be carryed vpon the wings of fame from one generation to another. As our Sauour said of the woman that poured the costly oyntment vpon his head. *Whersoener this Gospell shall be preached in the whole world,*
this

Plin. lib. 26

Iam. 5. 11.

Exod 32. 32.

Mat. 26. 13.

Ioh. 12. 3.
Ecclel. 7. 3.

Pfal. 112. 6.

Mat. 11. 19.

1 Ioh. 3. 1., 2

this also which she hath done, shall be spoken of, for a memoriall of her. As the odour of the oyntment filled the house; so shall the odour of her fame, like a good oyntment, fill the house of the world, euen till the worlds end.

Loe thus, *in memoria aeterna erit iustus*, the Peace-makers shall be had in euerm-lasting remembrance, and be called the children of God. Neither shall they neede to be the Trumpetors of their owne merits and actions, it shall be done abundantly by others.

The Sonnes of Peace shall call them so, *For Wisedome shall be iustified of her children*. Yea, which is strange, not onely the Sons of Peace, but euen the Sons of perdition shall call them so. Dearly beloued (saith Saint Iohn) *Now are we the Sons of God, though the world know vs not*: Intimating, that there will be a time, when this *fax mundi*, the wicked of the world shall be forced to acknowledge the blessed condition of Gods children. When they shall take vp that dolefull complaint:

plaint : *This is the man whom we sometimes had in derision; and accounted his life madnesse, and his death without honour: but now is he numbred amongst the children of God, and his Lot amongst the Saints.* And thus we see in the history of the Euangelists, that our Sauours innocency, piety, charity was acknowledged & published by Heauen and Earth, God and Men, Strangers and Acquaintance, Friends and Foes, Angels and Diuels, and if they should haue held their peace, the stones in the streete would haue proclaymed it. Lastly, *Christ Iesus the Prince of Peace shall call them so.* When hee conuerſed with men in the dayes of his infirmity, he was not ashamed to call them brethren: Nor yet in his glorified estate, after his resurrection; when hee sent that comfortable message by the deuout woman to his Disciples. *Goe to my brethren, and say vnto them, I ascend to my Father & your Father, to my God and your God;* Words as full of comfort, as the Ocean of waters. My brethren, a
louing

Sap 5. 4.

Luk. 19. 40.

Heb. 2. 11.

Ioh. 20. 17.

Ioh. 14. 2.

Mat. 25. 34.

louing appellation; my Father and your Father, a blessed vnion in a happy correlation; I ascend, and to what end, but to prepare them Mansions in the heavenly habitation? But behold, the consummation of all consolation shall be at the end of the world, when the Sonne of God, imbracing the sons of Peace in the armes of his mercy, shall say in the presence and audience of men and Angels, *Come ye blessed of my father, possesse the inheritance of the kingdome prepared for you from the foundations of the world.*

By this time, I hope you see that the Peace-makers are blessed; For all these streames of comfort, that I haue discovered, doe fall into the Ocean of this blessednesse, and this blessednesse is the crowne of the Peace-maker. I will contract all my building into a little modell, and so conclude. The Peace-makers (you see) are blessed, and they are blessed in this great advancement, *They are the children of God*; adopted, not forth of any defect,

fect, but forth of his bounty and mercy they are adopted by Iesus Christ, they are adopted from a base and wretched condition, they are adopted to a glorious inheritance in heauen. These sonnes of Peace are singled out in a most especiall manner. They are like the Sunne in the firmament the eye in the Head, and the heart in the Body, the noblest and worthiest of all the children of God, And this their worth shall bee published to the world. It shall be published by the sonnes of Peace, by the sons of perdition, by the Son of God himselfe. Thus, as the Laurell was to the Roman Emperors both *Munimentum* & *Ornamentum*, a Defence against danger, and an Ornament of honour: So shall this *Oliua Pacis* be to the children of God. *Quanta est huius pacis retributio* (saith S. Austin,) *hereditatem possidere cum Christo, substantiam patris habere cum filio, celesti regno participare cum Domino.* And what can your hearts desire more then this? To be
the

August. de
simp Ser. 169.

Chryf. in Psal.
34.

Pfal. 34.
Chryf. ibid.

the children of God, and the best affected of his children, heyres of Grace and Glory, co-heyres annexed with Iesus Christ, partakers of that vnspeakeable happinesse which shall be honourably published on earth, & enioyed eternally in the heauens? Therefore to conclude, let mee say to you with *Chrysostom*, *Quarite Pacem, vt inueniat is premiũ*, Seek Peace & follow after it, that you may haue the reward of Peace-makers; *Pulsate ianuam Pacis*, knock at the gate of Peace, till it be opened to you. So shall the same be to you a doore and passage into Heauen; which mercy the God of Peace and Mercy grant vs, for his Sonne our Sauour Christs sake, to whom with the holy-Ghost, three persons and one immortall God, be ascribed all Honour, and Glory, Might, Maiesty, and Dominion, now and for euer more *Amen.*

FINIS.

29 JA 64

